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THE
Sin and Punishment
of EDOM; 693. d 5
Considered and Applied, 9
IN A 2. 5879
SERMON
ON THE
FAST-DAY,
January 9, 1744-5.

By THOMAS BRADBURY. K

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THE

ST. JOHN'S BAPTIST CHURCH

OF F.D.O.M.

Conferred and Applied

IN A

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P R E F A C E.

THIS Sermon is published at the desire of several who heard it, and imagined that the Character of the Edomites might be applied to the continual Enemy of our Religion and Country. We are now, by their means, involved in a War, that has destroyed many thousands among themselves; and drawn in the People that had nothing to do in the Quarrel, to be the Sacrifice of their Vanity. I pity from my Heart the Prussians, as professing the same Protestant Doctrines with us, who have suffered by being their Hirelings; and in following the Wages of Unrighteousness, have utterly perished in their Destruction. A Person that has writ so well against Machiavel, I was in hopes would never have revived his Maxims: Or that a Family so Eminent in the Reformation, would have sullied and betrayed it: And especially against all the Ties of Friendship, Blood and Religion. Those Thousands that have fallen in War, or been starved by Cold and Hunger, or ruined at Sea, will cry for Vengeance to him who is the Saviour of Men, and never anointed any to destroy them: That a Murderer should be God's Vice-Gerent is using the Name with Rudeness and Blasphemy. However, we see

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the Vengeance going forwards, unless He that spares the Souls of the Poor and Needy, is pleased to stop their Career, as perhaps he may do in a little time. I cannot but observe, that the Day when a private Assembly met to implore a Blessing on our Arms, God heard our Prayers, at the Battle in Dettinghen, and delivered the King from the hurtful Sword. And when the whole Nation was engag'd in a most solemn Application to Heaven, he cut off the Spirit of one of the Princes; and he can, whenever he pleases, be terrible to the Kings of the Earth. How vain is it to put our Trust in Princes, or the Son of Man in whom there is no help! his Breath goes forth, he returns to his Earth, in that very Day his Thoughts perish. Let others mock at Prayer, and find their Pleasure when God calls to Weeping and Fasting; it is good for us to draw nigh to him in every time of Need; who can again pour Contempt upon Princes, and, as they abide not at home, cause them to wander in the Wilderness where there is no way. The righteous shall see it and rejoice, and all Iniquity shall stop her Mouth. But our chiefest Hope is in that Petition, Remember, Lord, the Children of EDOM.



MALACHI I. 3, 4.

I hated Esau, and laid his Mountains and his Heritage waste for the Dragons of the Wilderness. Whereas Edom saith, We are impoverished, but we will return and build the desolate Places: Thus saith the Lord of Hosts, They shall build, but I will throw down; and they shall call them the Border of Wickedness, and the People against whom the Lord hath Indignation for ever.

WHEN I lately read and heard with what Confidence the French talk of retrieving their Losses the last Year by Sea, and compleating their Victories by Land, tho' it was all done in the Cause of Oppression, Violence and Tyranny; these Words came very soon into my Mind, and I thought they might be a proper Subject for the Solemnity of this Day. *Whereas Edom saith, &c.*

I easily foresee the *Things* I would observe, and the *Time* that I must do it in, are very unequal; and therefore I will im-

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mediately

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mediately open the Text that you have heard; and the Case of *Israel* and *Judah*, who were now united after the Captivity, is so like to that of *Great Britain*, that whilst I am running over *their* Story, it will be an easy matter for you, both to hear and apply it to your own.

The *Edomites* were the Children of *Esau*, that Country is sometimes called the Land of *Edom*, and sometimes *Mount Seir*; it lay to the South of *Canaan*, near that Quarter that belong'd to the Tribe of *Judah*; for thus we read, *That the uttermost Part of the South Coast was to the Border of Edom.* It appears to me, that there was a narrow Sea that divided these two Countries, and I ground it upon this, *Solomon made a Navy of Ships on the Shore of the Red Sea, near the Land of Edom.*

Joshua xv.
1.

1 Kings
ix. 16.

As to the Form of Government that they were under, the Scripture has been very particular, there were *twelve ancient Peers and Great Dukes of Edom*, as you find in 36th of *Genesis*, and the first Chapter of the first Book of *Chronicles*. 'Tis probable that they were in this Method, when the *Jews* came out of *Egypt*, and might continue so for some Ages afterwards, as *Moses* speaks of it in his Song, *the Dukes of Edom shall be amazed.* Tho' 'tis further observed, that they had a more early Zeal for Monarchy than the *Jews*; for we read of

Exod. xv.
15.

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of several *Kings that reigned in the Land* Genesis
xxxvi. 31.
of Edom, before there reigned any King
over the Children of Israel. And it is not

unlikely these Examples of their's might
lead on the impetuous Humour that God
condemns in his own People. Their Ar-
gument for a King was, that they might be
like the Nations round about them; where-
as it was their Glory to be a Peculiar;
and from what *Samuel* had observed
of a Haughtiness and Tyranny amongst
the *Edomites*, he was furnished with Mat-
ter enough, when he professed solemnly to
them, and *shew'd them the manner of the*
Kings that should rule over them.

There's another thing that takes up a
great room in what we read about *Edom*,
that it was a Country very well fortified;
and, for some Ages, the Terror of those
Parts of the World: this led them into a
Confidence that God was resolved to hum-
ble them. *Thy Terribleness hath deceived* Isaiah xlix.
16.
thee, and the Pride of thy Heart, O
thou that dwellest in the Clefts of the
Rock, and holdest the Height of the Hills.
Tho' the great Tendency of these Words
was to strike them with a Fear of him who
does all things according to his own Plea-
sure; yet it is supposed that their Country
had both, the Guards of Nature, and the
Improvements of Art, to make an Invasion
on them more difficult than it would have
been

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been elsewhere: And *David* found it so in the Course of his Wars; he had beat them, and the Nations that they had hired into their Service twice, as you read in the Title to the 60th *Psalms*, *he strove with Aram-haraim, and with Aram-Zobah, when Joab returned, and smote of Edom in the Valley of Salt twelve Thousand.* But after this he lays siege to one of their frontier Towns, and miscarries in the Attempt. Upon that he looks as high as Heaven, that the Designs which he had laid in his Counsels might have their Blessing there. He resolves, tho' he had been disappointed, to see if he could not pierce their Country in another Campaign, and recommends the War upward with Prayer and Faith: *Who will bring me into the strong City? who will lead me into Edom? Wilt not thou, O God, who hadst cast us off? and thou, O God, who didst not go out with our Armies? Through God we shall do valiantly, for he it is that shall tread down our Enemies.* This Account the Scripture gives us of the Situation, the Government, and the natural Advantages of *Edom*.

Psalms lx.
9, 10, 12.

These things are indeed very loose and general, nor would I have named them, but for the Allusion they bear to *that People*, whom God has so often deliver'd us from. Their Case at present is the same with that of the *Edomites*: *they are impoverished,*

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poverish'd, and talk of building the desolate Places; and I hope we may take our Share in the Consolation that was designed for the Jews, They shall build, but I will pull down; and they shall be called the Border of Wickedness, and the People against whom the Lord hath Indignation for ever. The common Truth that rises from such Examples as these, is what I shall insist on for a

Doctrine. That all the Attempts that the Enemies of God are ever making to retrieve their Losses, shall, at the end, leave them under greater Shame and Misery.

In considering this Proposition, my Method shall be to take the Text in pieces, and shew you how the several Parts of it do come into our Case.

(1.) Here's a baffled Enemy; *though they exalted themselves as the Eagle, and set their Nest among the Stars, as he says by another Prophet, yet from thence he would bring them down; and at the writing of these Words he had done so, he spoke of it to his People as a thing they all knew. In the former Verse he says, I hated Esau, and laid his Mountains and his Heritage waste for the Dragons of the Wilderness. And their Afflictions came with*

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with that Extremity, that they own it themselves: *Edom saith, we are impoverished.* This is the Work of God, to lay low the Haughtiness of the Terrible. 'Tis with abundance of hewing, many a humbling Stroke, that they are brought to confess the Misery that is come upon them. The Necessity of owning a Disappointment is as heavy as the thing itself, to a Mind that's used to roll in Conceit, and be entertain'd with Flattery. 'Tis an artificial Policy very sacred to a Tyrant, to put the best face upon the worst Action, and the most unhappy Situation. But the Providence that makes them *feel*, sometimes does it so much to the purpose, that he makes them *own it*. *Hereby we know that the Lord is greater than all Gods, for in the thing wherein they dealt proudly, he was above them.* His Mountains were his Strength, his Heritage was his Riches, his fortified Places had been surrender'd, his fruitful Country was over-run with Strangers.

Exod.
xviii. 11.

(2.) Yet they will support themselves with Hopes of better Success; they will face it down while they are able to do it, and when they cannot deny it any longer, Pride has a Reserve, they pretend it is in their power to retrieve it; *we are impoverished, but we will return and build.*

Wretched

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Wretched Thought indeed! If they could not keep their ground when they had a mighty Name, a flowing Trade, and entire Troops, how is it likely they should recover any thing under a nauseous Reputation, a defeated Army, and extreme Poverty? Yet thus they will talk, as if they were under the Infatuation of the *Canaanites*, of whom it is said, that *God harden'd their Hearts, and made their Spirits obstinate*, that his People might subdue them, and possess their Land with more Honour. How much wiser had it been for the *Edomites* to have set down with one Adversity, than to push on a fatal Ruin? But the Pride of Man brings him low.

Though *Pharaoh* lost the *Jews*, he might have saved the *Egyptians*; but his Revenge and Haughtiness deaden'd all Sense of the Plagues that had devoured his Land; his Reason was under a judicial Arrest. God lets him lay the Scheme for his own Unhappiness. *He will say of* Exod. xiv.
the Children of Israel, they are intangled^{3, 4.}
in the Land; the Wilderness has shut them in, and I will harden Pharaoh's Heart that he shall follow after them, and I will be honoured upon Pharaoh and upon all his Hosts.

A Confidence that thinks to get the better of Misery, is but the Symptom of a declining State; *God has hid their Hearts* Job xvii.
from^{4.}

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from understanding, and therefore he shall not exalt them.

Haggai i.
6.

(3.) Here's a Bar in their way. It may be they shall not succeed at all; or if they do, 'tis but a Preparation for a greater Misery. They lose what they get, nay they lose by getting it. Here's the Weight of a Threatning upon them, *they shall build, but I will throw down.* It comes in as the heaviest part of Vengeance, that God should curse even our Blessings. *Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with Drink; ye clothe you, but there is none warm; and he that earneth Wages, earneth Wages to put it into a Bag with holes.* This is an Argument for our Faith and Patience; the one of these Graces makes us easy under the Triumphs of a Tyrant, and the Joy of a Hypocrite, because the other is looking a great way beyond it; and indeed *a brutish Man knows it not, nor does a Fool understand it; but when the wicked spring as the Grass, and the Workers of Iniquity do flourish, it is that they shall be destroyed for ever.*

Psalms xcv.
6, 7.

This reaches to private Cases; a villainous deceitful Man does not only lay a Snare for the Innocent, but he draws him into it. This was the Prophet *Jeremy's* Lot, and

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and filled him with a Confusion that he knows not what to make of; *Righteous* Je'em. xii. 1, 2.
art thou, O Lord, when I plead with thee; yet let me talk with thee of thy Judgments, wherefore does the Way of the wicked prosper? wherefore are all they happy that deal very treacherously. q. d. This cannot be without thy Approbation or Permission; I dare not think hardly of God though this is a Providence that staggers me. *Thou hast planted them, yea they have taken root; they grow up, yea they bring forth Fruit; thou art near in their Mouth, but far from their Reins.* Thus are we making waste of Duty, and Comfort too, by letting Passion hurry us into a Resentment.

It may be as cloudy a Case as our Grief has called it, but what then? How little a time may prove that God waved the Protection that we were so hasty for, to fill up his Mercy to us, and his Vengeance on them. That Advice of the Psalmist stands on the Credit of a large Experience: *Rest in the Lord, and wait patiently for him. Fret not thy self because of him that prospers in his way, and because of the Man that bringeth his wicked Devices to pass. Cease from Anger, and forsake Wrath. Fret not thy self in any wise to do evil.* Psalms xxxvii. 7, 8, 9, 10, 11.
Let them alone till Providence has gone its course, and then the whole Mystery of their Greatness will be out. *For evil Men*
C

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Men shall be cut off, but they that wait on the Lord shall inherit the Earth; yet a little while and the Wicked shall not be, yea thou shalt diligently consider his Place, and it shall not be, but the Meek shall inherit the Earth, and shall delight themselves in abundance of Peace.

Hab. i.
14, 17.

And thus it is in the publick Affairs of Zion, the Clouds return after the Rain. We had hopes upon some Victories, that now Destructions would come to a perpetual end, and their Memorial perish with them; and here are new Troubles. The common Tyrants of the Earth have had their swing a long while. *God ordains them for Judgment, and establishes them for Correction; but one would think 'tis high time this should be over: Thou art of purer Eyes, saith the Prophet, than to behold Evil, neither canst thou look on Iniquity; wherefore then lookest thou on them that deal treacherously, and holdest thy tongue when the Wicked devours the Man that's more righteous than he? Why dost thou not strike a Tyrant dead for the ease of a groaning World? for, as he adds, in suffering these Wretches to go on, thou makest Men as the Fishes of the Sea, and as creeping things that have no Ruler over them. They treat us with no regard to the Dignity of a Nature that is made in the Image of God, but they take up*

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up all of them with the Angle, they catch them in their Net, and gather them in their Drag; as if they had a Divine Right to persecute and waste, and none must controul them. He pleads therefore with a mighty Concern in the 17th Verse, Shall they empty their Net, and not spare continually to slay the Nations?

When he had lodged his Complaint, he determines to see what became of it; *I Hab. ii. 1. will stand upon my watch, and set me upon my Tower, and will watch to see what he will say to me, and what I shall answer when I am reprov'd. And what is the Issue of it? but an Assurance that these People, who make such a blustering in the World, have but their Time. And the Lord answered me and said, Write the Vision, and make it plain upon Tables, that he may run that readeth it; for the Vision is yet for an appointed Time, at the end it shall speak, and shall not lye; though it tarry, wait for it, because it will surely come, it will not tarry. And then speaking of the Enemy, says he, his Soul, which is lifted up, is not upright in him; yea, he is a proud Man, neither keeps at home, but enlarges his Desires as Death, and is as Hell, and cannot be satisfied, but gathereth unto him all Nations, and heapeth unto him all People. Shall not all these take up a Parable,*

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and a taunting Proverb against him, and say, *Wo to him that increaseth that which is not his, and to him that ladeth himself with thick Clay.* God has his Ways of meeting with them: *Shall they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for Booties unto them? Because thou hast spoiled many Nations, all the remnant of the People shall spoil thee; because of Men's Blood, and for the Violence of the Land, of the City, and of all that dwell therein.*

It were easy to shew you how some of our publick Losses have been the means for advancing and heightening the Blessings which they seem'd to demolish. I'll give you but one Instance in these Nations. You know when there was a universal Groan under the Fears of a *Popish Successor*, there appear'd to be no healing of our Bruise, but by a *Bill of Exclusion*. However, this Design for a long time had no other Effect, than the shedding the Blood of those brave Men, who took so much pains to promote it. Some few Years after there was a more *violent Attempt*, and that also miscarried, and was followed with the most inhuman Cruelties that had been acted since the *Masacre of Ireland*. Our Fathers were for eating unripe and sour Grapes, and their Children's Teeth were set on edge.

But

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But all this time the Cause was growing, (tho' we thought it lost) and the Lord of the Harvest brought it in as a Shock of Corn in its Season. You saw *then* that God had taken care of the Liberty that was baffled in one Reign, and buried in another: He only reserved it, that you might have it in a greater Compass, and from a cleaner Hand. And thus he takes the Wise in their own Craftiness, and hurries the Counsel of the Froward headlong.

The mighty Oppressor of the Nations in our Day had a great mind to be capable of using the *Affyrian* Phrase, *Are not my Princes altogether Kings?* And by his Successes amongst us, one would think he had shar'd the Glory with *Nebuchadnezzar*, whom he would he set up, and whom he would he pulled down; and how near was it come to such a Correspondence that pass'd between the King of Syria and the King of *Israel*? the former sent an insolent Message, *Thy Silver and thy Gold are mine*; and the other makes him an insipid Answer, *My Lord, O King, according as thou hast said, I am thine, and all that I have.* But instead of this, all that he gets is the Incumbrance of a *Royal Pensioner*, and the continual Drain of his *hungry Court*. *Edom* says with Confidence enough, we will return and build; but they do it in vain:

1 Kings
xx. 4.

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vain: *They shall build, but I will pull down, saith the Lord.*

(4.) This shall fix their Disgrace and Unhappiness more upon them. *They shall call them the Border of Wickedness, and the People against whom the Lord hath Indignation for ever.* They are to be both scandalous and wretched. The World shall look upon them as a Nation the vilest in their Principles, and the lowest in their Misery. The Name of an *Edomite* from that moment has a Brand upon it. Here's a double Shame attends them, the one is from their Guilt, the other from their Punishment. As to the former, they are such Sinners, that Men shall call them *the Border of Wickedness*, as if it both begun and ended there; and as to the latter, there is the Vehemence and Duration of their Calamity to make it peculiar; *They are the People against whom the Lord hath Indignation for ever.*

I. I shall begin with the filthier Part of their Character, that which relates to the Sins they were guilty of: *They are the Border of Wickedness.* Some of their Abominations are these.

1. A national Antipathy to the People and Interest whom God had chosen: From the first Ages to the last they could never endure

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endure an *Israelite*; as if the Resentment of *Esau* ran in their Veins, who made it a Comfort to him, that *when the Days of Mourning for his Father were over, he would surely slay his Brother Jacob.*

Now this inveterate Enmity, as it is of the rankest sort, so it call'd aloud for Vengeance. God tells *Mount Seir*, that he would deal with them upon this Ground: *I will lay thy Cities waste, and thou shalt be desolate, and thou shalt know that I am the Lord, because thou hast had a perpetual Hatred, and hast shed the Blood of the Children of Israel by the Force of the Sword, in the Time of their Calamity, and in the Day that their Iniquity had an end.* Ezek. iv. 5. I don't pretend to be Historian enough to follow the Parallel; but it has been observed, that *France* has always had such an Enmity to *England*, that every Marriage that our Princes had with that Court, usually ended in their Ruin.

2. As a Consequence upon this they were always ready to rejoice in the Calamity of *Israel*. Whenever the *Jews* were in War with any other sort of People, *Edom* was in a waiting Posture to seize their Prey, and make their own Advantage by it. Thus they bargain'd with the *Philistines*, who carried away the whole Captivity, and deliver'd them up to *Edom*. Amos i. 6.
They

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They also hired *Tyrus*, the City of Merchants, to break their League with the *Jews*, on purpose that themselves might come in for a Spoil. 'Tis said of them, *Amosi. 9. that they delivered up the whole Captivity to Edom, and remembered not the brotherly Covenant.*

Now this is a heinous Temper : for tho' God may throw his People into Adversity, yet *they that rejoice at Calamities shall not go unpunished.* He took such a Carriage so ill at the *Babylonish* Captivity, that the most affecting Vengeance was like to fall upon them. *Pfalm cxxxvii. 7. Remember, O Lord, the Children of Edom in the Day of Jerusalem, who would have followed the Stroke, and said, Rase it, rase it to the Foundation thereof.*

3. They endeavoured to insinuate themselves into the *Jewish* Court, and from thence do all the Mischief they could to the People. We read that they were most in favour in the bloody Reigns, and appeared at the Head of any Faction between the Prince and the Subject. *Saul* had a great many that he employ'd in his Oppressions ; but in the worst Action of his Life he had none but one of that Nation to serve him.

'Twas *Doeg the Edomite*, the chief of the King's Herdsmen, who accused the High Priest

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Priest of helping David; and when Saul in revenge of that tells him, *he should die and all his Father's House*, the Execution was too frightful for the Soldiers about him; they would not put forth their hand to fall on the Priests of the Lord: but Doeg liked it well enough, *he slew* ^{1 Sam: xxii. 19;} *Fourscore and Five, wearing a Linnen* ^{20.} *Ephoa, and he smote Nob the City of the Priests, both Men and Women, Children and Sucklings, and Oxen, Asses and Sheep, with the Edge of the Sword.*

4. They were the means of polluting them with their Idolatry. We read of the *Edomites* amongst those whom Solomon married, who turned away his Heart from the Lord God of his Fathers; nay, sometimes an Imitation of these People came after a Conquest. 'Tis said of *Amaziah*, ^{2 Chron: xxv. 11;} *that he smote of the Children of Seir Ten* ^{12; 13;} *Thousand, and other Ten Thousand he* ^{14.} *brought away Captive, and cast them from the top of the Rock, and broke them to pieces.* And yet when he was come from the Slaughter of the Edomites, he brought the Gods of the Children of Seir and set them up to be his Gods, and bowed down himself before them, and burnt Incense to them. Well might the Prophet argue against him, *Why hast thou sought after the Gods of the People of the Land,*

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who

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who could not deliver their own People out of thine hand?

I could apply this Hint in a large Story that belongs to our selves; 'tis notorious who they were that loaded our Worship with Superstition, and I leave you to judge what we may think of those who are so very earnest for an Union with the *Gallican Church*.

5. They were frequently invading *Israel*. This their Situation gave them an Advantage for, and when ever they had force enough, immediately they entered the Land with Violence. This made it always needful to check the *Exorbitant Power* of a Nation that were never easy but when they could not help it.

And when God comes with vengeance, he puts them in mind of an *Invasion* that was ready to swallow up both *Judah* and *Israel* together. *Because thou hast said, these two Nations and these two Countries shall be mine, and I will possess them, whereas the Lord was there: therefore as I live, saith the Lord God, I will do even according to thine Anger, and according to thine Envy, which thou hast used against them, and I will make my self known among them, when I have judged thee, and thou shalt know that I am*

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am the Lord, and that I have heard all the Blasphemies which thou hast spoken against the Mountains of Israel, saying they are laid desolate, they are given us to consume. Who the People are that look like *Edom* in our Age, I need not tell you; but only desire you to remember, that about this time the last Year, their Fleet was on our Coast to make a Breach among us, and set up *Something*, the Figure of a King in the midst of us.

6. They were the most cruel People in their Successes, they carried on the quarrel to an Extravagance. Now an implacable Temper must needs be evil in the eyes of God, as it is contrary to his nature. 'Tis one of the brightest Notions that we can have of his Concerns with us, or our Duty to him, that *God is Love*, ^{1 John iv.} *and he that dwells in Love, dwells in* ^{16.} *God and God in him.*

Now this made the Story of the *Edomites* very formidable, and Providence was resolved to explain the Crime in the Vengeance that followed it. *He did pursue his Brother with a Sword, and cast off all Pity, and his Anger did tear perpetually, and he kept his Wrath for ever.* 'Tis no wonder that a sweeping Ruin is appointed to that Land that's so guilty of Violence. *As I live, saith the Lord God,* ^{Ezek. xxxv. 6, 7.}

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I will prepare thee for Blood, and Blood shall pursue thee, since thou hast not hated Blood, even Blood shall pursue thee, thus will I make Mount Seir desolate, and cut off from him, him that passeth out, and him that returneth.

Deut. ii.
4, 5, 6.

7. All this Barbarity was aggravated by the friendly Carriage of the Jews to them. There's no People so tenderly recommended to their Pity. What an express Order do we find to keep fair with the Edomites? *Ye are to pass through the Coast of your Brethren the Children of Esau; take good heed to your selves, meddle not with them, for I will not give you of their Land so much as a foot breadth; ye shall buy Meats of them for Money, that ye may eat; and Water of them for Money, that ye may drink.* They were the nearest to the Privileges of the Tabernacle of any Strangers: *Thou shalt not abhor an Edomite, for he is thy Brother; in the third Generation they shall enter into the Congregation of the Lord.*

Deut.
xxiii, 7, 8.

2 Chron.
xx. 10,
12, 13.

Now how ungrateful a Return did these People make them? *Jehosaphat* pleads against them: *Mount Seir whom thou wouldest not let Israel invade, when they came out of Egypt, behold how they reward us evil, and cast us out of thy Possession that thou hast given us to inherit; wilt thou not judge them, O Lord our God?*

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II. The other Part of their Character signifies the Misery they fell into. *They are the People against whom the Lord hath Indignation for ever.* And in what the Scripture says of them, we may read their woful Doom.

(1.) He baffled their Counsels: They had the Name of a politic Nation, and laid their Designs with as much Intrigue as any. But when God comes into the Quarrel, he *overturns the Speech of the Crafty.* Their Measures are so very foolish, that he glories over them. *Concerning Edom, thus saith the Lord of Hosts, Is Wisdom no more in Teman, and Counsel perished from the Prudent? Is their Wisdom vanished?* He leaves them to the wildest Resolution that ever a People could have; their Schemes are wrong, and he is indeed a pulling down what they are a building up. *All the Men of thy Confederacy have brought thee to the Border: the Men that were at peace with thee have deceived thee, and prevailed against thee; they that eat thy Bread have laid a Wound under thee; there is no Understanding in him: Shall I not in that day, saith the Lord, even destroy the wise Men out of Edom, and Understanding out of the Mount of Esau.* Jerem. xlix. 7.

(2.) Their Cities and Strong-Holds are taken; the Places which they thought were defended

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defended by Nature, and had as much additional Security as any Art could give them. I have observed before, that their Country was very remarkable for a good Situation; hence they are said to *dwell in the Clefts of the Rock*: But notwithstanding that, he that made them can make his Sword approach unto them. *Balaam* foretels this, tho' in his Day they had not begun a Quarrel with the *Jews*. *Edom shall be a Possession, and Seir a Possession to his Enemies, and Israel shall do valiantly*. And when his Providence made good these Threatnings, it was in defence of his own People. *Edom shall be a desolate Wilderness, for their Violence against the Children of Judah, and because they have shed innocent Blood in their Land*. This Justice, I doubt not, will come into the Account of those Mercies which we importune this Day.

Numb.
xxiv. 18.

Joel iii. 19.

(3.) They are delivered into the Hands of those very People; whose Ruin they had most intended. To fall by the Power which they used to despise, is a bitter Aggravation of their Case. As meanly as they had talk'd of *Israel*, they frequently sunk in Battle before them.

David carried an honourable War into the Bowels of their Country: *He put Garisons into Edom, and they of Edom became his Servants, and brought him Gifts*.

2 Sam. viii.
14.

Gifts. And there were other Kings of *Israel* that were crown'd in *Mount Seir*, and made it a Branch of their Dominions. *There was no King in Edom, a Deputy* ^{1 Kings xxiii. 47.} *was King*: and this is supposed by what you are told, *Edom revolted from under the hand of Judah, and made themselves a King.* ^{2 Kings viii. 20.} Blessed be the Name of God, this is a Glory that has dwelt in our Land; though in several Reigns they had gone a great way to make us their Vassals, as we had been their Tools; yet with respect to the three last, it may be said that *Saviours* ^{Obad. 21.} *have come on Mount Zion to judge the Mount of Esau*, and the Kingdom shall be the Lord's.

(4.) He makes them scandalous to the World. With what a Contempt does he speak of them! *Moab is my Wash-Pot, over* ^{Psalms lx. 8.} *Edom will I cast my Shoe.* It was their Pride to look with a better Lustre than the rest of the Nations did; to enlarge their Conquests, as if they would scatter abroad the Rage of their Wrath, and behold every one that was proud, and abase him; but instead of succeeding in this way, they are the reverse to it: Behold, *I have made thee* ^{Obad. 2.} *small amongst the Heathen, thou art greatly despised.* Nay, there's one of their Kings such a scandalous Example of Justice, as we seldom meet with in any History; and though

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though God blames the Excess, yet his Providence is seen in it, for he oftentimes makes the Sin of one Tyrant the Punishment of another: You read that *Maab burnt the Bones of the King of Edom into Lime.* Well may we say, there's a strange Punishment to the Workers of iniquity.

Amos ii.
1.

Jerem.
xlix. 17,
18.

(5.) He makes their Ruin a very compleat one. *Edom shall be a Desolation, every one that goes by it, shall be astonished and shall hiss at all the Plagues thereof, as in the Overtthrow of Sodom and Gomorrah, and the neighbour Cities, saith the Lord. No man shall abide in it, neither shall Son of Man dwell there.* And thus it shall be, when the Iniquity of Jacob is purged, and there's no more occasion for teaching them the easiness of God's Yoke, by letting them feel that of a Tyrant.

Ezek.

xxv. 8, 9.

What a compass of Vengeance does he take upon *Edom*? *I will fill his Mountains with the slain Men, in thy Hills and in thy Valleys, and all thy Rivers shall they fill that are slain with the Sword, and I will make thee a perpetual Desolation, and thou shalt not return, and thou shalt know that I am the Lord.* And in this they will be distinguished by a Misery above the rest of Mankind: *When the whole Earth rejoices, I will make thee most desolate.* And it was a cutting Circumstance in their Misery, that

14 verse.

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it should come by *those* hands, whom they used to invade. *The House of Jacob shall be a Fire, and the House of Joseph a Flame,* ^{Obadiah 18.} *and the House of Esau for Stubble, and they shall tear and devour them, and there shall be no Remnant of the House of Esau.*

Thus you see how Edom *was the Border of Wickedness, and the People against whom the Lord hath indignation for ever.* I think all the first Characters may be applied, and we are not without an awful Hope, that in God's due time the latter may become true: The only bar in the way of this Blessing is our Abominations; for whilst Blasphemy, Uncleaness, Envy and Strife are so rampant amongst us, 'tis no wonder that our Deliverance is so far from being compleat: But *when the Punishment of thine Iniquity is accomplish'd,* ^{Lament. iv. ult.} *O Daughter of Zion, he will visit thine Iniquity, O Daughter of Edom, and he will discover thy Sins.* I might shew you distinctly the *Way* he takes to bring about this Vengeance on his Enemies, and the *End* that he has in doing so; but I will put them both together.

(1.) His Judgments upon *Edom* are brought in to shew the *Freeness of his Grace.* Thus in the 2^d Verse of this Chap. he says to a surly People who put that rude Question, *Wherein hast thou loved us? Was not Esau Jacob's Brother? yet I loved Jacob, and*
E hated

*The Sin and Punishment of Edom.*Rom. xi.
12, 13,

hated Esau, and laid his Mountains and his Heritage waste. And it is the Apostle's Argument for the Sovereignty of his Mercy, While the Children were not yet born, neither had done any Good or Evil, that the Purpose of God according to Election might stand, not of Works, but of him that calleth, it was said unto her, the Elder shall serve the Younger; and again it is written, Jacob have I loved, and Esau have I hated.

And with this Adoration for the Favour that he has distinguish'd us by, should we admire the wonderful Works of the Lord. To imagine that these Smiles of Providence are deserved by any thing we can do, is not to praise him, but ourselves.

Ezek. xxv.
12, 14.

(2.) He designs his own Glory by it, as it is in the words following my Text: *Your Eyes shall see, and ye shall say the Lord will be magnified from the Border of Israel. Let us be far from thinking, that Victories are given us merely to gratify the Lust of Pride or Cruelty: God has a higher End in it, as he says; Because that Edom has dealt against the House of Judah with Rage; therefore will I lay my Vengeance on Edom, by the Hand of my People Israel, and they shall do in Edom according to mine Anger, and according to my Fury; and they shall know my Vengeance, saith the Lord God.*

'Tis

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'Tis he that covers our Heads in the Day of Battle, and he does it on purpose that his People may see what they have to trust to. *Moses* thought it a very solemn thing to celebrate a Victory; he saw so much of God in it, that his Pleasure flows into an Adoration: thou art *glorious in Holiness, and fearful in Praises*, even whilst he was doing *Wonders* for them.

(3.) He also aims at the advantage of his People.

1. A *Reformation* with respect to himself. No sooner has the Prophet laid down the Calamity of *Edom*, but he thunders against the Wickedness of *Israel*, and especially the Priests among them, as those that hinder'd the Providence from taking place. They are charged with *prophaning the Table of the Lord, and making it contemptible; offering polluted Bread upon the Altar, bringing the Blind and the Lame for Sacrifices, being partial in the Law, and causing many to stumble at it, corrupting the Covenant of Levi, dealing treacherously every Man against his Brother*. So that tho' he design'd them a Mercy, yet he keeps them from possessing it. *They had cover'd the Altar of the Lord with Tears, with weeping and with crying out, that he regards not the offering any more nor receives it with good-will at their hands.*

E 2

*The Sin and Punishment of Edom.*Malachi
iv. 2, 3.

hands. But when Christ comes as a *Refiner's Fire, and Fuller's Soap, and upon those that fear his Name, arises with healing under his Wings, ye shall tread down the Wicked, and they shall be as Ashes under the Soles of your Feet, in the day that I shall do this, saith the Lord of Hosts.*

Amos ix.
11, 12.

2. Their *Liberty* with respect to Enemies. They are to serve the Lord without Fear. He promises to raise the *Tabernacle of David that was fallen down, and close up the Breaches, and build them as in the days of old, that they might possess the Remnant of Edom, and all the Heathen.* Their Civil Rights are to be secured; for it is one Design of our dear Saviour, who is said to come down as Rain on the mown Grass, to save the Poor from Deceit and Violence, and make their Souls precious in his sight.

3. Their *Union* with one another. This is a good means to lead on a Victory, and it's one of the peaceable Fruits that should grow out of it. Persecution in *England*, and the Power of *France*, always ebb and flow together. That Kingdom was indeed the Terrour of *Europe*, and especially in these Parts, quite through a long Reign, when Violence was heard in our Streets; and a wretched Figure did this Nation make by the two mighty Policies of

of the Court, in opening *Goals*, and shutting up the *Exchequer*. Full Prisons and an empty Treasury did usually go together. But on the other hand, when God raised us up One to be a Healer of the Breach, he was a Restorer of Paths to dwell in. All the Advances of Protestants in their Union to one another, make them terrible like an Army with Banners. And it is well known, that a certain *Dangerous Experiment* near 40 Years ago, had almost ruined us, when it was apparently designed to break the Peace at home, and baffle the War abroad.

This I will say, that if Victories over our Enemies do turn to more wrangling amongst our selves, it's undoing all that we have been about. Follow then the things that make for Peace. It's a becoming Argument for the Mercies we now importune, it's the way to fetch in what remains. I will conclude with those Words, *Jerem. xi. 13, 14. Let not Judah any longer vex Ephraim, nor Ephraim envy Judah, and they will soon fly on the Shoulders of the Philistines towards the West, and spoil them of the East together; they will lay their Hand on Edom and Moab, and the Children of Ammon shall obey them.*

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